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CITY OF SAGES

Above is a portion of the recently restored wall and gateway of the famous city of Memphis, Egypt, once known as the White Wall. Within the walled area stands the first masonry pyramid erected during the reign of King Zoser. The renowned Memphite mystery school was established in this city. Its teachings left their influence on Greek philosophy and on the writings of the Old Testament, as the doctrine of the logos indicates. Recent startling archeological discoveries have been made in this area. (See page 466.)

(Photo by AMORC)



To the end that
all men may experience
peace on earth, we, the
staff of the Rosicrucian
Order, AMORC, wish you all



A Merry Christmas

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

DECEMBER, 1954

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

MYSTICAL CHRISTIANITY

By THE IMPERATOR



EVERY religion has its external and its mystical aspects. Each sect or denomination has its form, its institution, and as well its spiritual idealism. In the same way, each thought can be symbolized either vocatively by a spoken word or by inscription. Each religion is, therefore, *subjective*, indwelling, and also *objective* in its liturgies, rituals, and in the substance of its dogmas. The origin of a religion is always subjective. It springs from the intuitive evaluation of our relationship to the world in which we live and to our inner selves. As there is conduct that gratifies the body and our appetites and brings us physical comfort, so, too, there is a behavior which produces a moral sense of well-being—that feeling of rectitude whenever we display such virtues as the defense of the helpless or make a personal sacrifice. Contriteness and repentance bring a strange inner satisfaction equal to and often surpassing the pleasures that come from satisfying the body.

It has been said that religion is the endeavor to preserve socially recognized values. To a great extent that may be true, but religion goes far deeper than the preservation of customs, no matter what significance we attach to them. There are other factors which contribute to the religious attitude of mind. We, as human beings, frequently sense the futility of endeavoring to be independent and completely free. We realize the falsity of such mental attitude. We become conscious that, so far as our personal physical powers are con-

cerned, we are subordinate to forces of nature and to influences over which we have no control. It may be claimed that these sentiments, these feelings which we have, are basically psychological. They are, it is held, interwoven with emotions and instincts and do not spring from a Divine source. It is a fact, of course, that many sects have forms of worship and liturgies which, intentionally or otherwise, instill a negative attitude of fear in their votaries.

The determining characteristic of the advanced religions, or what may be called the ethical religions in contrast to the natural ones where man merely propitiates the gods, are certain *positive* actions. These actions usually display the conception of a primary Divine cause behind all existence. This cause the religionist may conceive as a spiritual being, as a god, or as a moving teleological principle such as a mind which permeates the entire universe. The self of the religionist seeks to tie fast to this transcendent quality. He wants to become a part of that which he recognizes as surpassing his own nature. The motive then on the part of the *true religionist* is not fear. He is not being coerced but, because of the inner tranquillity which he periodically experiences, he seeks to frequently induce it and to objectify it, if he can.

These so-called ethical religions clearly show that the impetus behind them is *aspiration*. It is the desire of the individual to improve himself, to overcome his imperfections and to be like that which he conceives as an ideal. During such religious experiences, the individual senses a freedom from tem-

poral limitations. He no longer has the same sense of oppression. He feels an influx of greater power, sometimes accompanied by a noetic quality, a new knowledge or understanding. The personal self, during such experiences, senses a security which perhaps arises out of its merging with that which is more infinite than itself, as well as more efficacious. It is like a child that finds comfort in the protective embrace of its mother's arms. At first instinctive fear may drive the child to the mother's arms for shelter, for protection, but, later, he seeks intentionally the consolation of her arms, the result of previous experience.

Churches and Leaders

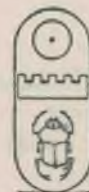
If religion had remained a subjective experience, something locked entirely within our own consciousness, obviously its outer forms, the sects, the denominations, the church, would today have no existence. The objective aspect of religion is the attempt by the individual, or groups of individuals, to bring into physical existence the immanent spiritual agents of which they are conscious.

Religion is an excellent example of the adage that *thoughts are things* or at least that thoughts become things, because the individual having these impulses of the moral self endeavors to translate them into dynamic ideas. The ideas arising out of these impulses may compel him to action, which sometimes assumes a vocative form, a form of singing like the Psalms in the Old Testament, or of speech. After all, prayer is a spiritual urge that arises within the subjective, principally as a petition which we objectify into words. The spiritual impulse may seek to materialize itself in various ways. It may find expression in substance, that is, in endeavoring to build images which represent the personal feelings, in gestures or certain kinds of behavior. Taboos are an example of such behavior. They are intentional omissions of certain conduct which we feel is not in accordance with conscience. Again, there is a more positive form of action such as sacrifices or acts of commission, our doing that which we feel definitely manifests the spiritual impulse. All these things constitute an *objectifying* of the religious or mystical experience.

Such external agents, the forms of outer expression, have been instrumental in stimulating the spiritual consciousness of an untold number of persons who prior to their contacting an outer form of religion have possibly never had a mystical experience. It is really a reverse process. Through the liturgies, through the mechanism established by the church, its objective forms, the individual comes to have a subjective experience of the Divine. Let me use as an analogy the aesthetic person, the artist. He senses within his being a harmony of the rhythm of the vital life force, that is, the harmony between himself and the Cosmic or forces of nature as a whole. Then he visualizes these sensations or impressions which he has, perhaps as a symmetry of lines, as color, or as a harmonious geometrical order. He is compelled by such dynamic ideas to create, outside his mind, forms in substance that will represent the feelings which he has. He then objectively participates in the material world in the same sort of harmony which has heretofore been strictly an inner experience.

Masterpieces which are exhibited in museums, all great paintings and sculpture, arouse in the spectator the same sensations which the artist originally had in creating the work. Paintings and sculpture do not have within themselves beauty as a substance, or a condition of some kind, which is transferred to minds. Rather the beautiful objects or images which we perceive arouse within us our latent sensations of harmony. They awaken a consciousness of the rhythm of our own being and of nature. These sensations cause us to have the idea of beauty and to say that the thing which has so stimulated us is beautiful. So, too, the objective characteristics of religion assist many persons to get into that state of consciousness by which the religious experience is induced.

The same religious externalities, however, which produce religious experience within many, have likewise blocked this mystical experience in millions of other persons—that is, have interfered with it. Objective religion has cultivated in many persons, who are devotees of some sect or denomination, an attitude of refuge. It is nothing more



to them than a flight from the realities and responsibilities of life. They submerge themselves in it for the time being. In weaker minds, many of the liturgies and rituals do nothing more than cause a self-hypnosis by which the consciousness is momentarily dulled and is not aware of the irritations of life. It is, if you will, a self-administered anaesthetic.

Eventually the individual must return to life and attempt to assume its burdens. He does not find himself improved or strengthened or more capable of shouldering his responsibilities than if he had never participated in what religion had to offer. Immortality to many of the followers of objective religion is not a mystical doctrine. It is nothing inspiring. It is merely a substitution for the instinctive terror of death, by which they think they flee in some way from ultimate transition. Salvation to these persons means but a pardon from ignorance, from stupidity and from willful indifference to life's obligations, a last-minute reprieve from anticipated punishment.

Why do the externalities of religion induce mystical consciousness in some, but fail to do so in even a greater number? The answer lies in the distinction between mystical and spiritual perceptions on the one hand and theological dogmas, man-made rules and interpretations, on the other. Every religion that extends beyond the borders of the personal consciousness of an individual has had a founder—someone who was able to transfer feelings from his mind to the outer or objective world. Even the most primitive religions have their shamans, their medicine men or priests. These are persons who, sincerely or otherwise, believe that they are qualified to objectively interpret either their own religious experiences or the subjective experiences of their fellow men. The founders of ethical religions, those whom we call the enlightened ones, were truly inspired. They were moved to express their ecstatic, their sublime spiritual feelings. Such inspired teachers were, for example, Pharaoh Amenhotep IV (Akhnaten), Zoroaster, Gautama Buddha, Moses, and Jesus. There is no doubt that their religious conceptions were intuitive. A spontaneous relationship existed between the

thoughts which they gave to the world and the inner feelings which they themselves experienced. Their words were concomitant with these experiences, the ecstatic feelings they had. The ideas corresponding to them came as a flash. This *illumination* is often experienced as a word heard or as one inscribed and visually perceived. The affinity of the word with the spiritual experience is so close that thereafter the word as an idea becomes symbolic of the mystical experience itself. After all, a true symbol is one that eternally suggests to the consciousness a truth—that is, that which is real—regardless of the age in which it appears or before what mass of men.

Unfortunately, the churches or sects were not content to present the sacred precepts or inspired conceptions of the founders as they were received. For various reasons, they believed it necessary to interpolate these precepts with dogma and creeds of their own. The ecclesiasts usually inserted these dogmatic ideas for the purpose of strengthening their structure—that is, the structure of the church itself, its objective presentation—to make it consistent with what they held to be the purpose of religion. In doing this, they often deleted many of the original precepts or submerged them beneath theological interpretations.

The Gospels and Jesus

Christianity is no exception to this intellectual abuse of the pristine mystical experience. There was only one Jesus, the Christ, and yet there are several dozen Christian sects with an equal number of theologies. Obviously, such divergent presentations of the teachings of Jesus would affect their true mystical content. Consequently, to millions of persons, who call themselves *Christians*, the real mystical content of the precepts of the founder, Jesus, are lost. All that we know of the founder of Christianity comes down to us in literature written after his transition. What is said to be the words of Jesus was collected a generation after his crucifixion.

There were two independent investigators of the original words of Jesus. One of these collections composes the bulk of the Gospel of *Mark*. The Gospels of *Matthew* and *Luke*, with the

addition of some outside material, complete these two collections. The three Gospels—Matthew, Mark, and Luke—are known as Synoptic, meaning that they are a synopsis of the original teachings of Jesus. The fourth Gospel, that of John, is of later origin. It is held to be less accurate in its details, less reliable so far as the teachings of Jesus are concerned. However, it has importance in that it reveals the influence of Jesus' teachings on the lives of all who followed them. It shows the tremendous effect on the behavior and outlook of what we may term the early Christians.

Rituals

There are two ceremonies mentioned in the Gospels which contain a great wealth of mystical significance: Baptism and Holy Communion, the sacrament of the Lord's Supper. Baptism or its equivalent, as a rite, is of very ancient origin. It is practiced quite commonly among primitive peoples. Even in its most primitive adaptation, it cloaks a profound mystical principle. Water is a cleanser of dirt. It washes the body, disposes of its foreign matter, and thereby restores the body to its original nature, in appearance at least. Consequently, water was incorporated into the symbolic rite of *lustration* or purification. The rite was used to depict purification of one's corrupt habits or simply purification of the character. Only the most superstitious peoples believed or do believe that water in itself in any way alters the intangible nature of man, such as his soul or his character. It has always been used in connection with baptism in a symbolic sense. Since water is essential to life, it has likewise symbolized the vital life force which impregnates all organic beings. Therefore, the sprinkling with water or immersing in water not only endowed one with vital life force, but it also represented life of a finer and higher quality on another plane. We may say that thus the individual was endowed with spiritual essence. Likewise, this rite suggested a change of consciousness, a flowing out of the old viewpoint and perspective and the flowing in of enlightenment and broader vision.

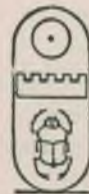
In early Christianity, baptism meant the purging of sin by means of the rite.

The purging was not accomplished by the actual water itself, but again it was symbolic. It represented cleansing and depicted the inner desire of the individual to dispense with weaknesses of nature, with evil habits. We may say that baptism further symbolized the individual's consecration to a spiritual life, to a higher idealism. It represented a transformation of his personal life, the putting aside of the old ways and customs, the death of the old habits and, as Jesus put it, being born again.

Jesus commanded his followers to observe the Last Supper in perpetual memory of himself. The religious significance of the Last Supper or Eucharist is one of confusion and much sectarian controversy. Since it is symbolic, the meanings attributed to it are in accordance with the level of the personal consciousness of the group attempting the interpretation. Yet it is a true mystical rite.

Historically, the Last Supper is not at all unique with Christianity. Mithraism, which preceded Christianity by several centuries, and at one time rivalled Christianity for domination in the Western world, likewise celebrated the Last Supper. Mithra, who was a Persian god and the emissary of Ahura-Mazda, is said to have joined this sun-god and his companions at their last supper. In fact, Christianity has borrowed much from Mithraism. The struggle between light and darkness or good and evil, personalized by the god of light and the god of darkness, is just one of several such influences on Christianity. Even what is now December 25 was a noted religious holiday with the followers of Mithra. It represented a period of the sun's celestial journey, the beginning of the winter solstice. Feasts were held and the families exchanged gifts. In the ancient mystery schools, as the Eleusinian, there were also rites held, in which the Initiates partook of a sacred feast—principally bread and wine. These symbolic elements, too, are incorporated in the ancient Rosicrucian New Year feast which the Order perpetuates today as a sacred tradition. Members partake of bread, grape juice, and salted nuts on such occasions, in symbolism of the triune nature of man.

(Continued on page 456)





Descendants of the Wise Men

By LYMAN B. JACKES



THE HOLY Scriptures of our day are an outgrowth of the first translation of the sacred writings into English made some four centuries ago. The original translators were somewhat handicapped in that they had no specific knowledge concerning the various countries mentioned aside from Palestine. To those students such names as Babylon, Assyria, Mesopotamia, Chaldea, Persia, and Ethiopia were merely names. Egypt was a vague place where some Arabs dwelt. No inkling was evident of the great and important history of Egypt.

If a copy of the early translations is now compared with the most recent revised edition of the Holy Scriptures it is at once apparent that archeological and historical researches of the past two centuries have drawn aside the veil of many obscure passages and references in the Scriptures as they first appeared in the English language.

Our large museums have ample evidence to prove that contemporary personages, mentioned in the Old Testament, actually lived and walked the earth. Concerning those persons who were of considerable political importance, national scribes have left ample written records about their activities. These accounts may not exactly correlate with the version of certain instances recorded in the Bible.

The Book of Kings records the attempted capture of Jerusalem by the great Assyrian king, Sennacherib (2

Kings 18). The reigning king in Jerusalem was Hezekiah. The Biblical account states that as a result of prayers and fasting the Angel of Death moved in the midst of the Assyrian forces and those who were left of the besiegers departed home with great haste.

The British Museum contains a great collection of clay tablets recovered from the ruins of the royal library at Nineveh. One of these tablets contains the account of this same siege of Jerusalem, not by the Hebrew chroniclers but by the Assyrian historians who were instructed by Sennacherib himself to make records of the campaign. And what does it say?

Hezekiah, the king of Judea, him I shut up in Jerusalem like a bird in a gilded cage. He would have fallen to my hand had I not had to return to my own country suddenly owing to the report which came to me of the rebellious action of my wicked sons in Nineveh.

There is also a Babylonian account of this campaign. This agrees with the other two recordings up to the point where Hezekiah was the encircled king in Jerusalem, and Sennacherib was the king outside pounding on the walls. The Babylonian account states that a great plague of field mice entered the camp of the sleeping Assyrians, at night, and gnawed through the bowstrings of their weapons. In the morning the terrified Assyrian army fled.

There are three different accounts of an actual historical event. All agree that Hezekiah was within Jerusalem

and that the Assyrian king, Sennacherib, was attacking. All three accounts report that the campaign came to a sudden and swift end. The only difference in the three accounts concerns the details of the sudden cession. The Old Testament is filled with numerous other instances of confirmation that have been brought to light by archeological research. This also applies to the New Testament.

For the purpose of this article, I would like to draw attention to some recent work that has thrown new light on one of the most familiar stories of the New Testament. It has to do with the visit of the Wise Men to Palestine, shortly after the birth of Christ. Modern research suggests that this is one of the least understood instances as recorded in the Gospels. This research throws a glamour over the episode that far outshines the interpretation that is usually handed out in Sunday schools and in many churches.

The Parsi

The Parsi of India, the wealthiest people in the world, have records to indicate that the Wise Men of the New Testament were priests of their own tribe. The Parsi originated in Persia. They were there for some four thousand years before the events of the New Testament were enacted. They remained in Persia until the seventh century of the present era. With the rise of the fanatical Arabian empire they migrated down the Persian Gulf and settled on the Island of Bombay. Today the Temple of Fire, on Malabar Hill, is one of the first of the many wonders that the visitor sees as he enters Bombay harbor from the sea.

The Parsi make no converts to their faith. Membership in the tribe is possible only by birth from Parsi parents. Today the tribe numbers a little over one hundred thousand—a mere handful in the teaming life of the Orient—but they control everything of importance east of Suez. The jute industry, the iron of Bengal, the railways of India, the palatial steamships that connect the Orient with Europe and beyond it, the hydroelectric power installations, the tramway systems, and scores of other activities are all backed by the Parsi money. As a side line, they con-

trol most of the banks of the Orient and boast that in their history, which dates back for almost five thousand years, a beggar of Parsi birth has never been known.

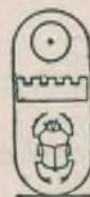
With the merest acquaintance of India one can spot a Parsi male with little difficulty. The men all wear a distinctive type of hat. It looks like a flowerpot turned upside down. The top is pressed down to represent the impression made by a cow's hoof. The ladies of the tribe are not hard to spot. One generally sees them driving by in their gleaming Rolls-Royce cars. They are partial to bright silks and satins and they do not cover the face. Many of the young ladies of the tribe have been educated abroad and some can converse in a number of the European languages.

By religion the Parsi are followers of Zoroaster and are firm believers of the four basic elements of the ancients. To them, earth, air, fire, and water are the basis of all material things. On Malabar Hill, overlooking the City of Bombay, they have a temple and enclosed within its walls is a sacred fire. This is the oldest man-made fire in existence. It had been kept burning for some four thousand years before they migrated from Persia. It was kept alight during the trip down the Persian Gulf. The Malabar Hill temple fire has been carefully tended by a special branch of the Zoroastrian priesthood. This fire, brought from Persia, has been burning continuously for almost thirteen hundred years. It is as bright today as it was when the burning fire altar was carried off the ship about the year 708 of the present era.

The Parsi are members of the Zoroastrian faith. Their records go into antiquity. Cyrus, the conqueror of Babylon, was a member of their tribe and faith. The forebears of the present-day Parsi were well acquainted with Alexander the Great. Assyrian and Babylonian kings, whose existence is vouched for by clay and stone tablets now resting in the great museums of the world, were customers of the ancient Parsi.

The Astrologer Priests

In the Parsi priesthood there are various orders and ranks, but only one has significance as to what follows. This



order is known as the Astrologer priests. Their duties are to scan the heavens. And when a male child is born into the Parsi tribe, they cast a horoscope for that specific infant and present him with some token or object that will always remind him of his foreordained manner of life. In modern times these astrologers have been, in their predictions, accurate to an uncanny point. I have seen records of Parsi, now living, who have followed out the stellar pathway, as revealed to them by these Parsi priests, to such an extent that they received knighthood from the British government.

The Parsi have but one record of these Astrologer priests going out of their tribe to cast a horoscope. This was some two thousand years ago when they decided to proceed from Persia to Palestine to forecast the life of an Infant whose story, as revealed in the stars, was the most startling thing they had ever dealt with. Two thousand years ago, just as today, these Parsi were the richest people in the world. Had they needed money for this journey the Astrologer priests would have gone to a Parsi banker and explained their need for some loose change to make a worth-while gift to a new and wonderful King that had been born. The Parsi banker would have answered something like this: "Certainly! There is plenty of loose change at hand. Will fifteen or twenty millions be enough for a start?"

The point that I want to stress is that these visiting Wise Men were either so wealthy in their own right, or had such fabulous amounts of cash back of them, that had they wished to make gifts of intrinsic value they could have instantly elevated the family of Joseph and Mary to the top level of the wealthy families of Palestine. During his ministry, Christ himself stated that he was poor in worldly goods, that he had not a place to lay his head. Yet, what these Parsi Astrologer priests gave him, after the special journey all the way from Persia, did not have the intrinsic value of one dollar. No wonder that the scribes who first put the New Testament together used so much detail in relating the visit of the Wise Men from the East. It was the most

extraordinary thing that had happened in Palestine in a thousand years.

It is more than possible that there will be some readers of this article who have not a full and working knowledge of Greek. It is in the original Greek rendering of this story that one catches a glimpse of its hidden wonders. It is recorded in but one of the four Gospels. The scribe who first committed the testimony of Matthew to writing was so impressed by the story of the Wise Men that he devoted to it space that now amounts to eighteen verses. No other single event in the entire New Testament is given such generous treatment. There must have been something stupendously exciting in this visit. When the caravan entered Jerusalem, the populace stood with their mouths drooping. They had never seen such a display of worldly wealth. That these visitors were astrologers is well supported by the question that they asked of all they met. These educated gentlemen were well versed in Greek and it was the street language of Jerusalem. There was no difficulty there. Their question was startling. "Where is He that is born King of the Jews? We have seen His star in the East." The Gospel adds that they had come to worship him.

The Greek word, translated *worship* in the Gospel, has more than dual meaning. I prefer the more probable one "we have come to tell him something." There are altogether no less than seven possible translations of the Greek word *worship* (Matthew 2:2 and 2:11). The latter sentence in this verse implies two definite acts. The Wise Men opened their treasures and then they offered the infant Christ gifts.

Their treasures should consist of priceless pearls, rubies, diamonds, and sapphires. These would be set in priceless containers of silver. Two thousand years ago gold was a second-rate metal. Kings had their crowns made of silver; and, in almost every case where the two metals are mentioned in the Old or the New Testament, silver is given preference. It is silver and gold: not gold and silver. Today the market price for pure gold is about \$35.60 per fine ounce, whereas the current price of silver is about 80 cents. By reversing these figures, one gets a fairly accurate

picture of the relative value of the two metals when the Wise Men came to Palestine. They did not offer the infant child any items from their treasures. What they did give him was so peculiar that the three items are given in full detail by the scribe who prepared the first book in the New Testament. The items were gold, frankincense, and myrrh. Gold was a second-rate metal and every Jewish housewife had a jar of frankincense ointment on her pantry shelf. She used it to dress bruised knees and skin abrasions of her children when they came in from rough play. Myrrh was a common disinfectant and preservative of that period. It was so cheap that the embalmers of the Egyptian dead used gallons of it to fill the abdominal cavity when they mummified the mortal remains of the departed.

These richest men in the world came all the way from Persia to present a newborn infant with three items that could have been secured for a few cents in any corner store in Palestine. Two and only two interpretations of this visit are possible: the Wise Men were either a group of lunatics or they were in possession of some vast knowledge that had been revealed to them by application of their lifelong scientific studies. I strongly favor the latter of these two possibilities.

The Prophecy

These men (according to learned modern Parsi with whom I have discussed the matter) were trained from their youth in the study of the heavenly bodies and in guiding the youth of their tribe in paths of value and service. The story that they read in the appearance of the new star in the east, and its association with other familiar stars, so startled them that they broke all tribal tradition and stepped out of their limited field to tell the parents of this child what the future had in store for him. And they had to get something to remind him of this knowledge as he grew to an age of understanding.

As they studied what they had gleaned from their survey, four great wondrous facts emerged. The child would be a king, but his kingdom would lack the glory and pomp of other earthly courts. The mission of this kingdom

was so different that nothing like it had ever been known on earth. It was not to be a kingdom of despotism. Its one great objective was a mission of healing. These Parsi philosophers, with their history going back more than four thousand years, knew well that earthly kingdoms had a habit of rising to great power and glory and then becoming overthrown. This new kingdom, according to the message from the stars, would last forever. What three items could symbolize these facts to the infant King as he grew into boyhood?

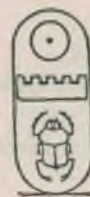
A small block of gold would represent less earthly pomp than silver. Even the poorest peasant in the Middle East knew of the healing value of the frankincense ointment. Mummified bodies had withstood the ravages of time for more than four thousand years. This preservation had been brought about by the generous use of myrrh. A small jar of myrrh would symbolize the durability of this new kingdom.

These Parsi visitors to Bethlehem were so in tune with the Infinite that they were able to scent danger in their possible return to Jerusalem. The cohorts of Herod were ready to hold them and to use all possible force to extract knowledge from them that could be used for local political purposes. Foreseeing this danger, they returned to their own country, as the Scriptures state, by another way.

Today

The reader who has proceeded this far may be inclined to suggest that all this has to do with times past. True, but it also has to do with the present. I have had the good fortune to know many of the merchant princes of the Parsi tribe of today. Their great generosity and wishes for better things for mankind have not abated throughout the centuries.

The municipality of Bombay thought it would be an advantage if the city had a first-rate hotel. Suddenly in the midst of downtown Bombay there arose the majestic Taj Mahal hotel, one of the finest in the Orient. It was built and paid for by a Parsi who presented the finished glorious structure to the city as a gift. Ships entering the harbor of Aden on a trip through the Red Sea,



or about to make such a trip, were desperately in need of fresh drinking water. Some three miles inland from the harbor there were springs of cool, pure water. A Parsi, with modern reservoirs and powerful pumping machinery, brought this life-giving water to the dockside. It is free. Any shipmaster can help himself and fill his fresh water bunkers to the bursting point. The Parsi have given and endowed hospitals in numerous parts of India, and the young Indian gentlemen who came to Canada and the United States, during World War II and later, to learn of modern engineering, have almost all been financed by Parsi money. During World War I, when Britain was shipping troops to the Middle East, the journey was made first from a British port to Durban. The troops changed ships at Durban and proceeded up the Indian Ocean to Bombay.

And what did these British troops find at the dockside at Bombay? Clean fresh underwear, clean socks, chilled nonintoxicating drinks, candy bars, note paper, and stamps—tobacco in various forms and scores of other little items to cheer the British Tommies on their way. Who paid for it all? A group of young Parsi ladies looked after the details. When they had their purchase lists all made out they went into the financial section of Bombay and showed their lengthy lists to a Parsi banker and out came the moneybags. And the British Tommies, after they had again transhipped for the journey up the Persian Gulf to Basra, decided that these Parsi were teak-hi. If you do not know the meaning of that Hindustani phrase, look it up. You will find that it is the greatest compliment that an outsider can pay to a native of India.

AMORC INITIATIONS

CALIFORNIA, Los Angeles:	Hermes Lodge, 148 North Gramercy Place. <i>Seventh Temple Degree</i> , December 11 at 8:00 p.m. Registration 7:30 p.m.
NEW YORK, New York:	New York City Lodge, 250 W. 57th Street. <i>Eighth Temple Degree</i> , December 19 at 3:00 p.m.
PENNSYLVANIA, Philadelphia:	Benjamin Franklin Lodge, 1303 W. Girard Street. <i>Third Temple Degree</i> , December 12 at 3:00 p.m. <i>Sixth Temple Degree</i> , January 23, 1955 at 3:00 p.m. <i>Ninth Temple Degree</i> , February 27 at 3:00 p.m. (Please note that instead of the <i>Seventh</i> initiation the <i>Ninth</i> will be given in February.)

(Mark these dates on your calendar if you are eligible.)



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*The
Rosicrucian
Digest
December
1954*



Tolerance

By RODMAN R. CLAYSON, Grand Master



THE highway which follows the coast line of the State of Oregon is extremely beautiful. From many points along this well-traveled road one may look out upon the Pacific Ocean, while on the other side of the narrow and sometimes winding road one perceives the forests of pine—towering trees which populate the vast slopes, valleylike vistas, and mountainous ridges. The average automobile traveler is much impressed by the beauty of the terrain and, with his eyes, drinks in the magnificence of the mountain forests on one side and the rolling blue sea on the other.

One is not given to drive at great speeds along this narrow highway because of the scenery to be enjoyed. Occasionally it is necessary to stop and wait as the huge logging trucks cross or enter the highway. Every year thousands of pine trees are felled and logged out to lumber mills, to be processed for the building of new homes.

Recently a man and his family were driving north along the Oregon coast highway. They were visitors to the State for the first time. They traveled at what was said to be a reasonable speed, a speed which would permit them to view the scenery without being so slow as to impede traffic. Rapidly overtaking this automobile was another car driven by a young man who seemed to be in a tremendous hurry. Because of oncoming traffic the young man was

unable to pass the car ahead in which were the man and his family, so the young man impatiently blew his horn and several times tried to pass or overtake the other car, only to have to fall back and give way to oncoming traffic.

Eventually the young man's impatience could no longer be withheld, and while approaching a turn in the road where could not be seen any approaching traffic, he swerved his car to overtake the automobile driven by the man and family. They were side by side. A car coming toward them rounded the turn ahead. The young man was caught in a position where he could not fall back or get away; so, to avoid a head-on crash, he turned his car into the slower moving vehicle which he was passing and overturned them into a ditch.

This was an avoidable accident caused by tremendous impatience and a certain amount of intolerance for the rights of other people. Impatience is usually associated with intolerance, and when exercised, as evidenced in this case, discretion and logical reasoning are thrown to the four winds. The young man responsible for the accident was John Dugg. This was the same young man who, at an earlier time before owning an automobile, rode on busses and streetcars to and from work. During the heavy traffic hours when many people were going to work or returning home after work, and crowds would be waiting for the bus or streetcar to stop so they could board it, this same young man elbowed his way



through and was the first to get aboard any vehicle. This is the young man who thinks it is stupid to stand in line and await his turn at the ticket office to purchase tickets for a theatrical performance. Instead of waiting in line, John Dugg pushes his way to the ticket window, elbowing people aside in his endeavor to make an immediate purchase of tickets. Sometimes he is successful.

Confused Values

There are many John Duggs. Lack of tolerance and impatience are manifested wherever we find people of such character. In traffic and in life, they cannot wait for the traffic light to change so that all have equal rights and privileges to proceed in an orderly way. Unfortunately John Dugg is always the first to criticize others and deride the very existence of those people who, he feels, were unfortunate enough to be born on the other side of the track. The part of town in which he lives, the kind of life he leads, and the company he keeps are the only right ones as far as John Dugg is concerned. This is his little domain in which he lives and works. This is the domain which causes more and more unrest. He feels that people who do not think and do as he does, who do not come from the same part of town, who do not have the same color of skin, those who speak with a foreign accent or do not have the same religious belief as his, are peculiar and decidedly inferior. John Dugg has no time or consideration for those who are weak, lame, elderly, sickly, or foreign born.

The John Dugg of today is found in all walks of life. If he has little education, he is intolerant of those from the halls of the higher schools of learning. If he has a good education, he is intolerant of those who are not as well educated; and, to John Dugg, you are educated only if you have a diploma from High School or a College degree. He is quick to belittle others. John Dugg has no time to talk with those who stammer or have some other speech defect. When someone is conversing with him and hesitates groping for the right word or perhaps mispronounces a word, John Dugg is overly quick to supply what he thinks is the right word or the right pronunciation.

People like John Dugg are not so much to be censured as they are to be pitied. Other people, when with them, usually exercise much forbearance, and are patient, considerate, and tolerant. They will try to bring about helpful adjustments when permitted. They are not overly eager to assert their ideas and convictions as is John Dugg. These are the people who compose the fabric, the stableness of mankind.

Fortunately, the larger portion of the population of every country is made up of such good people. These are the people who have the respect and admiration of their friends, neighbors, and business associates—the people who do not look down on those who look up to them. These are the people who perhaps are considered somewhat more fortunate than their neighbors. They are considerate and tolerant. Because of a certain amount of prestige which they have justly earned, or because of their position in life which they have justly attained, they realize that sometimes other people in admiration and respect look up to them. They never consider others to be inferior. They endeavor to cultivate the good will of all those with whom they come in contact. They are never superserviceable and never supercilious; and, above all, they are not superficial. They are honest and sincere. They recognize and respect the rights, thoughts, and actions of others, and they are not hypercritical of them. They have an attitude of forbearance with reference to the views, opinions, and convictions of others, although within themselves they may not be fully in sympathy with such views and opinions. These are the people, just as you and I, who are endeavoring to drive bigotry from the world. In this regard we are reminded of a quotation from Lord Byron: "He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave."

Mind and body cannot be at peace as long as bigotry and intolerance exist. The pages of history are replete with the arrogance of many John Duggs, of ill-gotten gains at the expense of someone else. The persecutions and inquisitions of the past and of the present have been and are the result of the intolerance of bigots. This has been the cause of a great many wars. The intolerant

have looked down on those who looked up to them for counsel and possible authority.

No one is born to be a slave to another. The Egyptians felt that the Hebrews were born to be their slaves. Some Americans felt that the Negro was born to be their slave. Just as there are people who consider their concepts as the only right ones, so also are there such governments and religions.

Change of Outlook

Today, in an age of more freedom of thought and more and more people thinking for themselves, the realization has come that the days of tyranny should be over. Bondage to an authority is a thing of the past. The human entity has importance as an individual; and he can work for the welfare of others as well as for the self.

Fortunately the disposition toward tolerance is growing. Like a wave it is surging through all mankind. More and more the John Duggs are becoming the minority. With freedom from intolerance and bigotry comes the inclination to make allowances for the beliefs, practices, and habits of others, even though they may differ from our own; and perhaps greater still is the disposition to permit the very existence of life to others. One may not be inclined to accept the beliefs or concepts of another person, but one can cultivate an attitude of genuine and sincere sympathetic understanding. When one seeks us for counsel we are never inattentive, impatient, or unreasonable; and, above all, we do not react in a superior way. The well-integrated person is not stubborn or obstinate; he is not a hypocrite. He uses restraint and does not trespass on the rights of others. While maintaining the integrity of his own convictions, he does not live an over-pious life or attract attention by peculiar or fanatical conduct.

All of us impose a certain amount of restriction upon our actions and conduct to the same degree that we enjoy a certain amount of freedom. Our actions speak louder than our words. We live knowingly and temperately. We try to do for ourselves what John Dugg expects others to do for him. We control our thinking, temperament, and disposition; and in making decisions we

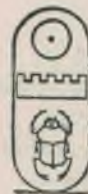
always have the welfare of others in mind. We cannot exist alone and isolated as if in our world there were no other people. By virtue of the fact that day by day we continually rub shoulders with other men and women who people this planet we are forced to be either tolerant or intolerant. There can be no constructive existence or future for the latter. Things can be different if we impersonally analyze our relationship as it concerns other people, if we show respect for the rights of others in the same proportion that we expect respect shown for ours.

There is no place for prejudice in human relations, for hypocrisy, intolerance, or subjugation to dogmatic authority. There is a place, however, for personal growth and the utilization of one's knowledge in striving toward the achievement of proper ideals and objectives, and for persistently maintaining faith and charity in oneself and in his fellow men. With less selfishness comes greater individual understanding, and the manner of our human relations is resolved through the exercise of wisdom and ethical conduct. All of this enhances the spiritual stature of man. Growth of knowledge does away with the tendency of fear, and in its place comes a feeling of security.

Never shall we look down upon the less fortunate. Instead we will endeavor to help them feel that they are needed, that they have dignity as human beings. A heart of compassion, a sense of conscience imbued with an awareness of what is right, will subdue criticism and contradiction and help to bring about a feeling of good will among people.

The tolerant person is generous to a fault; and he is kind. The tolerant person endeavors to refute the sage statement of John Fiske, who said: "There has been more progress in intelligence than in kindness." We should not withhold our respect for the other person until we find out whether he has respect for us. We must manifest the integrity which is ours, and seek to live an exemplary life. This is a part of tolerance.

Never are we unyielding, illiberal, nor are we blindly attached to some practice or idea. We have time to en-



joy the company of others. We have time to enjoy the majesty of the beauty of nature while driving through the hills and valleys—to listen to the opinions of others which oftentimes may be founded on a more solid foundation than our own concepts. Whether one has much or little in the way of worldly goods, one can be tolerant of others and of their achievements or what they may lack.

With tolerance in our hearts, we will have respect for the rights of others in traffic, in boarding a bus or train, in purchasing tickets for the theater, in enjoying our own philosophic or religious concepts, and in all of life's activities. We can acquire a new sense of human values. In so doing we will most certainly be able to enjoy the fruits of life, the beauty of nature, and the creative work of man.



MYSTICAL CHRISTIANITY

(Continued from page 447)

The mysticism of the blood of the covenant, referred to in the rite of the Last Supper, alludes to the new spiritual life which one is to enter and the promises or pledges which one makes at the time. The wine depicts the Cosmic essence, the spiritual quality which infuses the blood cells and the blood stream of mankind. In other words, the soul essence is in every cell of man. In many religions of the past, the blood stream was held to be not alone the stream of life, but the stream in which the spiritual essence is maintained. Bread, used on occasions such as the Last Supper, represents the mortal or physical body of man. It likewise represents the substance of knowledge, objective experience and learning, which must be vitalized with spiritual idealism to keep from corrupting man's mind. In brief, then, these physical elements are symbolic of the spiritual food in which man must indulge for the moral life.

Sons of God

In at least seventy passages in the Four Gospels, Jesus refers to himself as the son of man. The importance of these references is that they indicate his relation to humanity. They show him to be very much a mortal in the physical sense, but with the distinction of having a greater consciousness of God. These references were overlooked in the early years of Christianity. A religious sect, known as the Docetae, considered Jesus as merely an *appari-*

tion—that is, not actually a physical mortal having a body as other men. Consequently, it would appear that when Jesus emphasized his being a son of man he did so to point out that physically he was not unlike other mortals, but that he could display an exceptional realization of the Divine unity of which man is capable, an equal expression of the mortal and spiritual being in one. All men are sons of God as well as mortal beings, but they must realize this Divine relationship, make it an intimate truth. We must consciously realize our Divine nature just as we do our physical one—become Christ-like.

In any transcendent or higher religion, God is always made the central point. All concepts, rites and rituals, are usually traced back to that point. Jesus inherited monotheism from Judaism. The Jews, in turn, had borrowed the concept of a sole god from the early mystery schools and from the influence of the ancient pronouncements of Akhnaten or Amenhotep IV. But Jesus advanced this belief in a sole god over all who had previously proclaimed it. To Jesus, God was a *loving* being. He was conceived by Jesus not as he was in the Old Testament. In the latter, he is often held to be an austere sovereign, favoring certain classes of men. Jesus, like the Jews, refers to God as a Father, but he makes a distinction. Jesus' God is a loving and kind Father of all children, of all humanity. He is not a regional deity, showing favor to certain sects or classes of people. Like the Jews, how-

ever, Jesus held that God is the supreme personal moral influence in the world. All goodness, all virtue, originates in and flows from Him. Consequently, by communion with God, each man participates in the emanation of the Divine goodness.

Jesus predicted the ultimate Kingdom of God on earth, and prayed for it, as well. He declared that this theocracy, this rule of God on earth, was coming. This, too, was not a unique declaration. The Jews, too, were looking for the Kingdom of God on earth, but Jesus proclaimed that his followers must *prepare now* for the Kingdom of God, that they must consummate God's will on earth, live and abide and act in accordance with Divine decree. It was declared that God reigns wherever His will is done. It is not necessary to await the eventual time for God to reign on earth. Each can experience the Kingdom of God within his own lifetime, if he follows the God within, the moral dictates of his self. This is the real mystical aspect of these teachings. The good life, wherever it is lived, is the godly one, *here and now*, not in some remote time or place.

Another exceptional teaching of Jesus is the unique forgiveness which he attributed to God. In Judaism, in the Old Testament, we find God often described as a wrathful and vengeful deity. In fact, He is made to display many human foibles, as well as conduct that is like man and not commendable. We often find Jehovah exacting from men or from tribes of men retri-

bution for a violation of His edicts. This spirit of retribution finds its way into the teachings of the Jews. It is particularly prominent in the Mosaic laws which declare a life for a life, an eye for an eye. Under the Jews' priestly code, there were several ways indicated for the repentance of sins. One way was the elaborate sacrifices to Jehovah. This was more in accordance with naturalistic religion, that is, an attempt to assuage the wrath of a superior being. Also in the Old Testament there are occasional examples of free forgiveness without any exacting of retribution. There are also a few cases where personal repentance is suggested—merely that the individual indicates contriteness. Jesus, however, proclaimed that the sins of man would be forgiven only on the condition of the individual's being personally repentant. Here then is his innovation in religion. One must equally forgive the neighbor for his trespasses. Jesus exemplified this attitude in his famous saying, "Father, forgive them, for they know not what they do." The mystical principle is inherent in this teaching of Jesus. We must not, as individuals, seek for something, if we are unworthy of receiving it. If we cannot put aside the hatred and envy of our neighbors and other mortals, then we are not pure in heart. We are most certainly not worthy of being the recipients of the Divine Love of God and of having His forgiveness. The consciousness cannot simultaneously entertain opposite emotions, such as love and hate.

(To be continued)

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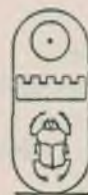
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Biology as a Study

By AMORIFEREGYPTO, M. D., F. R. C.



AN *know yourself*," these words were anciently inscribed on the portals of Delphi. To know ourselves and our universe we need to study mysticism and this includes the science of life. From this viewpoint even a seemingly physical study, such as biology, assumes mystical proportions.

Through his studies, meditations, concentrations, and experiments a student of mysticism soon realizes the unity of all life and of the whole universe. He knows this to be an actuality, and a reality. He also realizes the tremendous power within him for constructive achievement. He no longer divides the world into organic and inorganic; plant and animal; health and disease; life and death; for he realizes the harmony pervading all that exists. There still remain in his mind many difficult problems to solve, many perplexing questions to answer, but he is well prepared to tackle them and feels privileged to demand a solution.

Here are some problems and questions which have mystical and biological significance.

What, for instance, is the role of *parasites*, *bacteria*, and *viruses* in relation to plants, animals, and men? Is there an interrelationship between all forms of life for attaining a higher state? Are these seeming afflictions part of a struggle for perfection and mastery? New drugs are being found to overcome them; vaccines are being pre-

pared; antibiotics are being developed—all to conquer these so-called pathogenic organisms, that cause so much havoc to plants, animals, and to human beings. But many of these organisms develop immunity against these new weapons and cause new problems which confront the inquiring mind. What is immunity? What does it signify? Does it mean evolution against disease, against death?

Energy is being directed everywhere from the central station, *the Sun*. It is imprisoned in atoms, molecules, and organic and inorganic matter, whether plant or animal. But all this energy is essentially stationary. Then too we have the vast amount of energy within man himself and his ability to direct it and use it according to his own free will. Man also has the capacity and is learning how to direct all other energy outside himself. All this should be to further the ultimate ends of the Supreme Intelligence ruling the universe. Man then, especially the mystic, slowly realizes his relationship to his environment, and slowly will he develop new bodily structures for new functions to overcome problems of his environment which previously had kept him at their mercy.

Through the science of biology, man finds out that the problems of internal adjustments in plants and the lower animals are solved by nature; man, being higher in the scale of evolution, has the ability to apply and learn to adjust his own more complicated mechanisms and thus cooperate with nature *intelli-*

gently and consciously. He begins to understand the tremendous power residing in his mind and in thought, and the real meaning of mind affecting and changing matter—whether that matter is the so-called dead matter or alive, and whether it is in his own body or in an external body far away from him.

In the realm of pathology, man begins to contemplate the meaning of such conditions as *cancer*. It affects plants, animals, but mostly man. Are there a multiplicity of causes? It is a well-established fact that any *chronic mechanical irritation* working for a long period of time predisposes to certain types of cancer. And what about a previous *chronic psychic irritation* working from several past reincarnations and then appearing as a manifestation without any apparent cause, as cancer usually does? What about inharmonious vibrations from different sources affecting first the psychic body and the vital life force? Organic or inorganic compounds formed inside or outside the body which have some relation to cancer, after all, are products of mind and thought vibrations.

The mystic knows that man *if he wills it* can consciously correct physical faults or derangements resulting from injuries and environment. He sees through his *studies in biology* an accumulation of small changes in organisms throughout the ages; he then realizes how *Nature* has *consciously* according to a stupendous system of law and order formed the great variety of animals and plants, of organic and inorganic matter. Realizing that he himself is a part of Nature, man then tries, perhaps as did *Burbank*, to imitate and to direct it in its work (or at least not to impede it) in order to evolve new forms, more pleasing and useful to the whole of mankind in a more rapid way.

The mystic then slowly realizes why and how man has developed, and he may be privileged to get a glimpse of humanity's purpose at large and the possibilities of future unfoldment. He will realize that only a most ideal condition on this planet could have produced protoplasm and its wonderful power of fitting itself into the environment to keep itself in existence. He realizes that a logical succession of events makes man what he is.

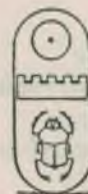
The Upward Climb

From his understanding of biology, man learns to protect himself (which is the first law of nature, the law of self-preservation) against viruses, bacteria, parasites, poisonous plants, and ferocious animals. He studies the different habits and modes of living of the vast species of life around him, and he begins to acquaint himself with a new world of living creatures. Through extensive and intensive study of psychology, he learns and is still learning how to protect himself against the worst enemy he has ever had to conquer, that is, his own self. Slowly he begins to change his standard of living. He improves the processes of growing to increase his harvests; and he domesticates animals to serve him better. He learns the facts about evolution and heredity; and by applying the laws to himself and to growing things he produces a change in the economical problems of the world and brings about a much healthier and sturdier race of mankind. He begins to understand the meaning of fossils, ancient tombs, and geology: how the various extinct species dramatically portray the story of the failures of nature, and how the successful adaptations of nature are evident in the living forms everywhere.

The whole drama of nature unfolds before man the successes or failures of his attempts to harmonize or balance the internal equality with the factors of external forces. He now realizes more keenly than ever the possibilities of change, and the dovetailing of all branches of knowledge including science. Consider a mastermind, as that of Einstein, conceiving of a formula where time, space, and mind are put into one universe—to rule the whole world by one grand universal law.

Through his mystic studies, man also realizes how there has been an evolution of structure and function and consciousness of all living things—from simple objective consciousness to subjective consciousness, to Cosmic Consciousness. By increasing our material knowledge, we add to our comprehension and awareness of the life about us, hence intensifying our state of consciousness.

The highly evolved nervous system



of man allows for the expression of an added factor, not found in the lower orders of development. The human being realizes the value of the scientific method of reasoning. He observes and thinks upon his observations and has the power to analyze his own thoughts. Observation, record keeping (memory), experimentation, logical thinking, problem analysis, is the reward that man has gained in his upward struggle for light and always for more light. The mystic of course knows that the ability to think and the force which controls the whole has another source, different from that of the chemical structure of the body. Slowly he learns how to direct it constructively for the benefit of all mankind. He develops that state of consciousness wherein he becomes aware of the meaning of the whole universe. He then realizes that the Cosmos is alive and that we as individuals are specks of relative life or death in a sea of eternal life.

The spiritual and moral development of man still lags behind the mental development, perhaps because it takes time for the average person to realize that Nature (the Master Engineer, the Great Architect of the Universe) does all for love and without asking for any compensation. This is exemplified in many ways. Nature causes a duplication of organs which results in a tremendous reserve for the complex organism that has developed in the long struggle in the successful survival of the human race. The margin of safety is wide, and maintains stability, the equilibrium of forces.

I was fortunate while in Cleveland to visit the private collection of the late Dr. Crile in the Cleveland Clinic where he demonstrated in a marvelous way how the relation of the size of certain organs is related to energy releases. He showed how different species, including *Homo Sapiens* (man), are unequally developed in this respect (heart, brain, the thyroid and the suprarenal glands), and how this is expressed in their behavior. He also showed how pathological conditions may result from *overactivity* in these systems.

Slowly the realm of the personality acting through the brain dominates all other functions and powers of man. He

realizes the truth of the statement, *As a man thinketh in his heart so is he.* We know not what we shall be, but the possibilities are unlimited and they may be infinite. The body is becoming continually finer, better adapted to higher uses and nobler ends, discovered by the thinking brain. There are a few laws that govern all manifestations, such as polarity and the harmonic scale of vibrations, which the mystic learns and uses.

Although animals and plants respond to the same stimuli as man, and the problems of each are similar, only man has the capacity of brain development sufficient to allow him to make changes, not only in his external environment but, as the history of mankind shows, in his internal environment as well. An imaginative mind, alert to the possibilities, is able to relate the unexpected result to some other process or object of value, thus adding to man's universal knowledge. Is the struggle for existence the *only* factor that determines the structure of organisms, and is the part those structures play solely for making possible the organism's attempt to perpetuate its kind? Is this perhaps why so many attempts to overcome disease, suffering, pestilence, etc., have not been very successful? Every step toward the truth makes more evident the fundamental Unity of natural phenomena and helps to dissipate the false distinctions, which have been the outgrowth of the imperfect understanding of facts obscured by dogmatic definitions.

How true it is that life is a *flame*—a ceaseless round of matter and energy by which is perpetuated a complete cycle of adaptation, not alone of plants and animals to each other, but of elements to organisms, and the adaptation of all to the sun's radiance. The sublime necessity of *life* is to perpetuate action against action, and thus perpetuate the one at the expense of the other in the drive toward perfecting the biological balance. The mystic thus through his various studies realizes, more than anybody else, his ability to self-determine his relationship to nature and to the universe. Thereby another step is taken in the long road toward the alleviation of human suffering—but the road is illuminated.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

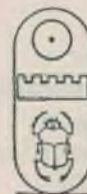
A TIME FOR REMEMBRANCE

By CECIL A. POOLE, Supreme Secretary



THE Christmas season has gradually become, in the Western world, an occasion to remember those about whom we may not have thought for a long time. In the giving of gifts and in the now prevalent custom of sending numerous cards and greetings, Christmas has become more and more a time for giving some thought, however casual, to our almost forgotten acquaintances. The exchange of gifts and the sending of greetings has become a symbol of the observance of Christmas, and has almost taken from the season its true meaning.

It is so easy for human beings to look to a symbol instead of to the original object of the symbol. We feel ourselves duty bound and, to a certain extent, obligated to remember our friends and relatives at Christmas time. Many businessmen today keep in their files through the year lists of names of persons to whom they mail Christmas cards. When the season arrives, the list is brought out, the names checked over, and the cards dispatched; the file then is returned to its archive to remain there for another year. Outside the business world, a similar condition exists in the personal lives of many individuals. Each year in December we feel the days growing shorter and the



time becoming more limited in which to do shopping and those duties in remembrance of Christmas.

How all this came about is difficult to explain. This discussion has no desire to criticize these customs, because they certainly do make it possible for us to give a little thought to someone else at one season of the year. Wrapped up as we are in our personal affairs, in our daily striving and attempting to adapt ourselves to the conditions in which we live, if Christmas cards and gifts do no more than distract us for a moment from our own individual hopes and problems, it is well that we have this one season of the year to think of someone else, even if, in some cases, these thoughts are not very deep in the consciousness.

The trouble with substituting a symbol for the real meaning is that we lose sight of the true end which the symbol is representing. Probably more than any other time of the year, Christmas has become associated with happiness. The joy of Christmas is considered as synonymous with the season itself. The excitement of children, the general feeling of good will among all men, regardless of their differences of opinion, personality, and work, has made this season a time when we are able to put aside, at least temporarily, some of our wants and prejudices.

Oddly enough, in the Christian world there are few holidays of religious significance that are conducive to happiness. There are many who look upon religious observances as being solemn, and they bring the very opposite of joy and happiness into the lives of those who participate in them. We need more days devoted to this end. Happiness is not a sin; in fact, it is the purpose, or at least one purpose, of life. It is well that within the structure of our social thinking there should enter the observance of a religious holiday that is more or less observed by all the Western world, regardless of its beliefs—and devoted to radiating happiness with the hope that it may be contagious.

Our main problem in carrying out the purpose of the holiday season is to ascertain that what we do contributes to someone's happiness. It is far more important that our remembrance of Christmas may bring some happiness

to those to whom we direct our thoughts than that it bring gifts of intrinsic value. The cost of a gift has little significance beyond the gift itself. The most expensive gift that anyone can give to another person may have little meaning to the recipient if it does not carry with it a wish for happiness. Any gift that is transmitted from one human being to another should be thought of in terms of the ability of that gift and that act to lighten the life of the recipient—that is, will it bring a degree of happiness to that individual? If all our giving is analyzed from that point of view, and our greetings are sent out with the purpose that they may be a means to lighten the burden that all of us carry and may contribute to the happiness of the individual, then we will be utilizing this season for the benefit of those with whom we come in contact throughout our earthly lives.

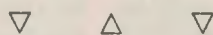
With this in mind, we must not forget that the greatest obligation in remembering other individuals is to bring those incentives to happiness that will add value to the life of other people. We should evaluate and analyze the attempts that we make to bring about that condition. We may feel that we have satisfied our social obligations and demands of the season by giving to charitable organizations and by contributing individual gifts to our friends or those who are in need. But the mere transferring of physical properties is not the full answer to the conveying of the sentiments of the season. It is far more important that we be able to, with the transfer of a gift or greeting, or without a material thing to sustain it, pass on to other individuals, by word or example, the fact that there are values far more important than anything that man can buy with gold or silver.

So at this time of remembrance, we should feel that it is an obligation to remember that there are more important things than the material, that there are values lying dormant within the universe and within the soul of the human being. To enhance these values is to assist in the adjustment of the individual to living, and to contribute to such adaptation is to establish a degree of harmony that will create conditions conducive to happiness. Therefore, at

this Christmas time, we remember the need for the practice of those human virtues that cause values to take on new meaning, that cause men to realize that far more important than the controversies of daily life is the permanence of those things which contribute to love, peace, and harmony among men and within the inner personalities of men. To contribute to the happiness of an individual, be he young or old, is to contribute to a value that will be permanent and will assist in the building of that individual's character. We need to, by example and by word of mouth, try to convey to all who think and all who seek that there are fundamental standards, not of the material, that will stand up as a base upon which to build the future.

Today there are many complexities facing all those who live. We must try to find those fundamental values which in the world of changing standards will remain the same, so that regardless of

the ebb and flow of time and circumstances, man will be able to know that goodness, truth, and beauty have those values upon which he can build a life which will exemplify happiness, love, and thoughtfulness. At the same time these values will relate man to the highest forces of the universe, and thereby point out his true place in this scheme, and in turn make it possible for each human being to realize that within him lies the true kingdom of life. The true mystic can find in this season the opportunity to confirm those values which are of greatest importance to him and to reaffirm to those about him that the supreme purpose of our life is to link the inner self to its source, to become aware of the presence of God. The mystic will make familiar the fact that we are transients here in a world in which we have certain experiences, but that we are journeying on a road which will not be built of any substance made by man.



How Thoughts Rule

By ANNA S. FRANKLIN, F.R.C.



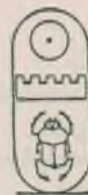
EVERY line of thought has a terminology all its own. This is true of religion, science, trades, arts, the healing profession, and so on. Often this general terminology becomes subdivided according to the specific type of healing, science, religion, etc. For instance, although medical doctors, osteopaths, and other types of healers all work to restore health to the body, they do it in different ways and use distinct terms when referring to their work. This is also plainly seen in comparing with other methods the Rosicrucian method of healing and the terminology used.

All this becomes more complicated when expressed in different languages. Words which signify and bring to mind the image of a certain object may mean something entirely different in another language or country; or, they may

mean nothing whatever if a person is unable to form in his mind a picture of that certain thing or its use.

An example of the foregoing is the word *food*, which may signify all sorts of things to different people. One of my sons had this experience while serving as an officer in civil affairs in the Philippines during World War Two:

Part of his job was to recruit native laborers and see that they had rations. One day the men refused to work, and it was learned that they wanted their own idea of food which happened to be rice and fish, instead of the American diet being given them. They had no comprehension whatever of the use of canned goods, such as vegetables, which had absolutely no meaning to them as food. When these men were put back on their beloved rice and fish, they immediately went to work and made no more complaints.



There are thousands of words such as "houses," "beds," "drink," "clothing," which do not mean the same thing in various countries and languages. All these different comprehensions of words cause confusion and misunderstanding. But if we carefully analyze the words we find that many are basically the same thing expressed in a multitude of ways.

This applies even to our own experiences right here in this country. Not far from my home is a summer camp where a certain fundamentalist denomination holds conventions and healing sessions. They have combined a "hell and heaven" religion with sincere faith and the laying on of hands. This was a great curiosity to me as it seemed at first glance to be a matter of taking a step back and a step ahead—and yet I could feel the Spirit working powerfully there.

One time, as I listened to the speaker, I realized that by substituting words which were acceptable to me in place of certain ones he used, we could be on a common ground of understanding—at least in my own mind.

By substituting *collective negative thoughts* and the *misuse of good*, for the "devil" and "evil," respectively, or by interpreting his God, "saving of souls," "hell-fire," "heaven," "resurrection," in terms of more enlightened understanding, I could see we were on

the same general footing, but viewing and understanding in different ways what we saw and felt. It was quite interesting to translate his speech into thoughts acceptable to my own mind. His talk, that at first had seemed primitive and even repelling to me, took on new significance.

Another experience, which was a little more difficult, was that of correlating my thoughts of creation with those of a man who sees this subject from the scientific viewpoint, although acknowledging a God. His terminology is the complicated one of the scientists and, not being too familiar with that, it requires much thinking on my part to change his thoughts into the more easily understood teachings of the Rosicrucians.

Such experiences as outlined above make a person more understanding, less likely to argue about things, and one develops an agile mind. You can easily prove this yourself by conducting similar experiments. However, it is a waste of time to attempt to correlate your thinking with such a concept as Communism which acknowledges no Divine Creator, for you have no common meeting-ground. Still, much understanding can be gained about Communists through the study of their word-meanings which are often very different from ours. Society could well profit by a study of thoughts behind words.



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**The
Rosicrucian
Digest
December
1954**

Mary and Martha

By BEATRICE E. TREAT, F. R. C.

*In the beginning was the Word:
Lo! Him to whom Mary listened.
And the Word was made flesh:
Lo! Him whom Martha served.*

—St. Augustine.

These words of St. Augustine reveal the mystic's understanding of the role of Mary and Martha in our lives. In this incident from the life of Jesus, is an awareness of a deeper and more profound significance than the object lesson it at first appears to be.

The name *Martha* has become synonymous with *Service*, and for most of us whose lives are filled with the details and necessary chores of daily living, there is a kinship of feeling for her. We agree that Mary's part is, indeed, the better, but we know, too, that *somebody has to do the work*.

Perhaps unspoken (for who would question the wisdom of Jesus?) is the feeling that Mary was a little selfish, and that Martha failed to receive just appreciation for her labors. That Martha was "careful and troubled about many things" seems understandable to us. That she appeared pettish and cross we feel might be justly attributed to a sense of frustration. Undoubtedly, she, too, would have liked to sit at the feet of Jesus and listen—but the call of duty and a sense of responsibility lay strong within her. We may feel vaguely guilty and slightly grudging in our admiration for Martha; yet Mary appears to us remote—a tenuous figure as compared to the earthy Martha.

A profounder meaning than the merely literal one is revealed, however, to the one who seeks sincerely. This simple story of Mary's rapt attention to the words of the Master, and of Martha's busy preoccupation with the demands of mundane affairs, opens vistas to spiritual knowledge that are breathtaking in their scope.

Gradually, Truth emerges in abstract beauty. That which St. Augustine ex-

pressed so succinctly unfolds itself, and we learn that all we may ever know is incorporated in the lives of Mary and Martha.

Dimly at first, perhaps, we may sense the law of duality suggested by the two characters. Finally, they assume their symbolical roles—their true aspect in our consciousness—and we recognize Mary as the passive spiritual side of ourselves, and Martha as the active physical side. Mary, withdrawn, silently listening to the God of her Heart, emerges as Martha and expresses that God in every act of daily living.

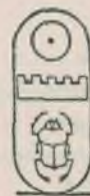
The ancient injunction, "Man, know thyself!" now acquires even greater emphasis. Our easy acquaintance with Martha must be balanced by equal familiarity with Mary.

It is this balance—this integration of the physical and spiritual—that students of Mysticism are striving to achieve. From the role of Martha, we must learn to slip quietly and effortlessly into the role of Mary.

Mary and Martha are aptly sisters, for upon the harmony of their relationship rests the harmonious functioning of the whole being. Martha leans upon Mary, drawing from her the strength for an active existence, and Mary gives generously of the love-inspired powers which are inexhaustibly hers. In turn, Mary depends upon Martha for expression.

Thus it is that the once fretful Martha achieves serenity. The old tasks have lost their onerousness, for Mary's wisdom has given them meaning. The tenuous remoteness of Mary is replaced by the warmth of intimacy, while her radiance is reflected in Martha and the word *Service* is truly exemplified.

With understanding now we may repeat the words of St. Teresa who said that "to give our Lord a perfect hospitality, Mary and Martha must combine."





Buried Treasures of Memphis

By DR. ÉTIENNE DRIOTON

Dr. Drioton, noted Egyptologist, was for many years Director-General of the Department of Antiquities of the Egyptian Government. He is Consulting Egyptologist for the Rosicrucian Egyptian Museum. Dr. Drioton prepared the following article exclusively for this magazine.

—EDITOR



MEMPHIS was a wide city which of old was situated at the opening of the long and narrow Valley of the Nile constituting the upper part of Egypt. It is the place where the river divides into two principal branches thus forming its delta. It is now marked on the map by the little village of Mit Rahina nestling at the west end of its hilly ruins about twelve miles south of Cairo as the crow flies.

Memphis was founded about 3000 years B.C. by King Menes. It was the principal city of the kingdom that had been united by this monarch and, up to the Roman era, it remained its chief town. Later on, when Thebes deprived it of its prerogatives as the political center of the country, Memphis was still the most populous and most prosperous city of Egypt, being more open to outside influence. Although on the wane, Memphis continued to represent excellently all the past history of the Pharaohs; and, even though the Ptolemies kept their court at Alexandria, they chose this city to be the site of their coronation according to traditional rites.

Though the palaces and houses of

ancient Egypt, constructed of sun-dried bricks, have now returned to dust, its necropolises (cemeteries), with tombs erected of stone or carved in rock, have withstood the ravages of man and time. Today they still give some idea of the importance of the towns to which they belong. The necropolis of Memphis was the largest in all Egypt. It spread from the border of the western desert at the cliff of Abu-Roash in the north to the entrance of Faiyum in the south. Gizeh, Zawiet-el-Aryan, Abusir, Sakkarah, Dahshūr, Lisht, Meidum, and Illayun are the modern villages in this vicinity. The length of this famous cemetery is about fifty miles; it contains some seventy-five pyramids more or less in ruins and hundreds of graves of all periods.

When, in 1828, Champollion first explored this extensive area of ruins, he found that it had been completely devastated by diggers for antiquities and mummies. They had forced open the tombs to remove jewels and papyrus scrolls. They destroyed the shrines to lay hands on pieces of bas-relief. Champollion first encamped at Sakkarah in the midst of mounds of broken fragments which had been left strewn about by the looters. Here he found only two tombs of which the decorated

shrines provided him with documentation for his surveys. At Gizeh he found only one tomb, in the neighborhood of the great pyramids, wherein to gain information.

These dreadful depredations, at the expense of the necropolis of Memphis, were still going on thirty years later when Mariette, French Egyptologist, in 1858, was appointed Maamur of Antiquities. Invested with supreme authority in this matter, he began by forbidding the exploiting of ruins by dealers or by collectors' agents. He placed all the ancient plots of land under efficacious and strict guard. He kept under his own supervision and management the work of excavation which was to be done. His purpose was twofold: to clear the ground and preserve all that was left of the ancient monuments of Egypt and to collect statues, steles, sarcophagi, jewelry, and objects having some artistic or archaeological interest, with a view of establishing in Cairo a great museum of Egyptian civilization.

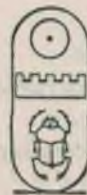
All those who have visited Egypt have been able to verify the excellent manner in which this program has been carried into effect by Mariette and his successors, with the collaboration of some foreign expeditions that offered their science and private means. Sakkarah, the section of the necropolis which was close to Memphis, is now no more than a desolate tableland broken up by unscrupulous plunderers. It is in the same condition as it was one hundred years ago, a condition which Champollion, in his *Letters*, qualified as frightful. From 1850 to 1853, when Mariette was commissioned by the French Government, he had already restored some of its prestige by finding the famous Serapeum, mentioned by Strabo, while clearing away the sand of the avenue which led to it. When he became Director of the Department of Antiquities, he established there as headquarters for the excavations a house which still exists. From there he carried on the search for mastabas or tombs of noblemen of the ancient Empire. In fact, the majority of these tombs can be traced to the earliest period of Egyptian history. Fortunately, they had been covered, from ancient times onward, by more recent sepulchers. It was usually this superficial lay-

er of tombs that the looters destroyed, not being able as a rule to carry on their depredations into the depths.

500 Mastabas

From the day Mariette established his headquarters at Sakkarah, his object was to make as complete a catalogue as possible of the mastabas he had been able to locate and mark. Some of these it was necessary to temporarily cover with sand for more intensive excavation later. Nearly all of the five hundred mastabas marked on the map of the Memphite necropolis from Dahshûr to Abusir and published in 1897 by the Department of Antiquities are due to Mariette's work and activity. In 1860, as if to stimulate his work, he was fortunate enough to clear off the mastaba of Ti, the most precious tomb of the ancient Empire whose beauty has remained unmatched by the more recent discoveries. This was followed by the mastaba of Ptah-Hotep, the merit of which is hardly inferior. The wonderful statues which Mariette discovered at Ti enriched in an appreciable manner the Museum of Boulac. To these have been added those of Ranefer and Userkaf, as well as some twenty more, which were unearthed about the same time. After Mariette, De Morgan in 1893 cleared the mastaba of Mereruka, the most spacious of the known tombs of the ancient Empire and publicized *in extenso* in a magnificent edition by the Oriental Institute of the University of Chicago. He also unearthed the no less celebrated mastaba of Gemnikai. In 1898, Loret brought to light in the same area the famous "Avenue of the Tombs," with the mastabas of Neferseshemre, Neferseshemtah, and Ankhmahor.

In the meantime, Maspero had opened, in 1881, the inner chambers of the Pyramid of Unis. There, engraved on the walls, he discovered the most ancient religious texts of Egypt, completed a short time after those of the pyramids of Teti, of Pepi I, of Merenre, and of Pepi II. This discovery, one of the most important in Egyptology, was the incentive for exploring the pyramids of the great Memphite necropolis. In 1894 and 1895, De Morgan cleared the pyramids at Dahshûr, south of Sakkarah. In the sepulcher of a queen of



the XII Dynasty, he found a collection of jewels more beautiful than any delivered to the Museum of Cairo prior to those of Tutankhamen. The search in the pyramids of Lisht was undertaken in 1895 by Gauthier and Jéquier, and from 1905 the work was carried on by an expedition from the Metropolitan Museum of New York. At the same time the French Oriental Archaeological Institute explored the pyramid of Abu-Roash at the north end of the Memphite necropolis. German missions explored the solar temple of Abu-Gurab and the pyramids of Abusir in the vicinity of Sakkarah.

At Gizeh, the clearing of the numerous tombs, which are close to each other and near the great pyramids, was divided between the German, American, and Austrian missions. In 1925, the Harvard-Boston expedition discovered the untouched burial place of Queen Hetep-heres, mother of Cheops. The rich funeral chattels made a magnificent addition to the collections of the Museum of Cairo. On the southern abutment of the valley leading to the Great Sphinx, the excavations made by the Fuad I University, supervised by Dr. Selim Hassan, unearthed, from 1929 to 1939, another section of the same necropolis. In spite of the noisy publicity campaign, which brought some discredit, the truth is that we are indebted to these excavations for the discovery of several interesting mastabas, such as the tomb of Queen Khent-kaus, a craftsmen's town of the Pyramid Age, and a small temple of Amenophis II, constructed with a view to protecting an all-important stele.

Sensational Discoveries

In 1923, the Department of Antiquities entrusted to its inspector, Cecil Firth, the clearing of the surroundings of the stepped pyramid of King Zoser at Sakkarah. This was the start of a succession of sensational discoveries of the most ancient stone architectural art of Egypt prior to the great Pyramid Age. In 1930, a mission from the University of Philadelphia started the excavations of the pyramid of Meidum and its surroundings. During World War II, the Department of Antiquities gave to the architect, Abd-el-Salam Hussein, the necessary means to inves-

tigate the rhomboidal pyramid of Dahshūr which, according to his findings, belonged to King Snefru, Cheops' predecessor. This fact was confirmed by the discovery in 1951, by Professor Ahmed Fakhry, of the reception temple of this pyramid bearing inscriptions in the name of King Snefru.

In 1931, Inspector Cecil Firth discovered, in the extreme north section of the necropolis of Sakkarah, a mastaba of the First Dynasty, that of vizier Hamaka; the exploration of this mastaba, continued by Walter Emery, brought the discovery of surprising funeral furniture of this great era. The excavations in this region, carried on since that time by Mr. Emery, have brought to light some tombs which are likely to be those of monarchs of the First Dynasty. Also in 1951 a monument of a peculiar style, unknown up to the present time, which might be the sepulcher of Wadji, fourth king of the First Dynasty, was revealed. However, there is still some doubt about the tombs of the kings of the first two dynasties which Amelineau thought he had discovered a long time ago at Abydos; these tombs might actually be mere cenotaphs, while the tombs recently cleared by Mr. Emery would be the true sepulchers of these kings. Until a positive proof can be obtained, the proximity of the new chief town, Memphis, would support this opinion as would also the more imposing dimensions given to the Memphite tombs of these kings.

In the meantime, the quest for mastabas of the ancient Empire met with more success at Sakkarah. In 1939-40, Inspector Zaki-Saad, Dr. Selim Hassan's successor as supervisor of the excavations of the Department of Antiquities, brought to light two important sections of funeral vaults with sculptured and painted scenes: one at the south part of the ascending causeway of the Pyramid of Unis on a lower level; the other, on the desert plateau in the region between this pyramid and the precinct of King Zoser. It is in this very place that he cleared the tomb of Queen Nebet, supposed wife of Unis, and the mastaba of Mehu, prefect of police at the beginning of the Fourth Dynasty, with bas-reliefs, the colors of which have been admirably preserved.

Recent Broadcasts

Such an impressive number of findings, collected more or less in the last century at all points of the Memphite necropolis, might be conducive to the thought that the period of discoveries has ended, or at least that nothing more of real interest could come out of it. Through recent news broadcasts from Egypt, we have heard to the contrary; it seems that two very important discoveries have now been made.

At Sakkarah, Chief-Inspector Zakaria Ghoneim,* with his assistant, Mr. Jean Philippe Lauer, architect of this area, located four years ago, through borings at the southwest of the stepped pyramid of King Zoser, a structure of the same type and apparently of the same epoch. Mr. Ghoneim had cleared a length of about 393 feet (120 metres), part of a surrounding step wall of fine limestone, similar to the wall of King Zoser's pyramid. At the center of the square determined by this wall, he was able to exhume a solid mass of masonry which was obviously the remains of a stepped pyramid. He discovered the entrance of the passageway descending to the subterranean rooms of this pyramid. Last winter, Mr. Ghoneim pursued the clearing of them.

At first, it was necessary to slow down this exploration on account of masses of fallen earth which had to be topped over, particularly under the central vault of the pyramid. This had been used during the ancient Pharaonic era as a sepulcher for the sacred rams. At the bottom of it were found three demotic papyri. After overcoming this last obstacle, the excavators arrived at a room opened in the rock in which was a closed and apparently untouched alabaster sarcophagus. Also, in the excavated materials, eleven small gold bracelets were found, with a shell of the same metal, enclosed in a wooden box. This tended to prove that some looting of a little girl's tomb had taken place. The great alabaster sarcophagus, when opened, was found empty.

The excavations will continue. The work now is to ascertain the name of the king for whom this unfinished or destroyed pyramid was erected. Egyptologists are of the opinion that it was probably Sanakht, Zoser's successor; but, as yet, this has not been proved.

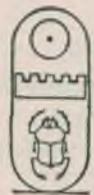
Mr. Ghoneim suggests that the king might have been buried in another deeper underground room of the pyramid as a precaution to thwart the activities of desecrators.

When pursuing the execution of a general plan, preconceived for about ten years, to free entirely the paved roadbed which surrounds the Pyramid of Cheops, Chief-Inspector Zaki Nour and architect, Kamal-el-Mellakh, made a very important discovery last May on the plateau of Gizeh, in a place where apparently nothing remained to be exhumed. They cleared a very impressive row of eighty-three calcareous blocks—each one about 14 x 4 x 6 feet—carefully juxtaposed and jointed together with plaster. The elaborateness of this structure inspired the excavators with the idea of exploring the underground, after they broke one of the beams. It was lucky they did. Through this temporary opening they perceived, in a cavity carved in the rock, a boat of about 114 feet plus 10 inches in length, and about 13 feet wide, carefully bridged, with its ropes and one large oar-rudder.

It will be possible to determine the symbolical characteristics and meaning of this boat only after it has been brought out of its hiding place and examined. Was it a votive barge for the king's voyage into the next world, or a catafalque which, having been made sacred by the royal funerals for which it was used, had become unsuitable for any other purpose and had been deposited where it was to remain forever? Nevertheless, it is a unique and important specimen of the nautical building ability of the XXVII century B.C. This, in itself, is a sufficient reason to rank it among the most interesting discoveries which have been made in Egypt up to the present time.

The necropolis of ancient Memphis has not yet, by far, disclosed all the treasures that numerous kings, princes, and nobles have entrusted to it through many centuries of the past. It keeps shrouded in secrecy, until some indefinite time, many pleasant surprises and discoveries for the archaeologists of tomorrow.

* Zakaria Ghoneim, Egyptologist, accompanied the Rosicrucian Camera Expedition in Upper Egypt in 1949, when it filmed the antiquities there.





If all the successful Rosicrucian rallies held this year were given the amount of space they deserve, this department would very easily run over into next month. A rally to be really appreciated should be attended—not just read about anyway; but since one can't attend them all—even though our Supreme Secretary and Imperator between them just about did—the next best thing is to visit your Lodge or Chapter library and read the various bulletins on rallies.

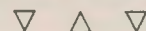
The third annual rally Quetzalcoatl Lodge in Mexico City must, however, be mentioned. Its success, its size, its character make it a significant milestone in the Order's progress in the Western world. It proved itself newsworthy, too, for newspaper, radio, and newsreel gave it generous and grateful publicity.

Memorable among the scheduled events was the address by Honorable Don Emilio Portes Gil, former President of Mexico and now the first ambassador from Mexico to India. He spoke on "The Religions of India," in the Conference Chamber of the Mexican Geological and Statistical Society of which he is president. Equally memorable was the address of Dr. Alejandro Medina, Mexico's Egyptologist extraordinary, on "Egypt of the Centuries." Also to be remembered is the pageant "Mysticism through the Ages" presented by the members of Quetzalcoatl Lodge in the Bolivar amphitheatre of the National Preparatory School to which the general public was admitted—and finally, the traditional Pyramid Building Ceremony, an outstanding and eagerly anticipated event, held in the

archaeological zone of San Juan Teotihuacán.

All this and much more in the way of Initiations, demonstrations, round-table discussions, and films made the rally an exciting and instructive occasion. Sr. José E. Ugalde, the Lodge Master, and his rally committee of Srs. Luis Valles Antuna, P. Prieto, and Guillermo Sastré Primo were deservedly commended for their magnificent efforts. Nor should Sr. Florencio Rovelo C., the treasurer, be forgotten for his very practical and necessary advice, co-operation, and hard cash.

The Colombes gave a ball, too, with two orchestras assisting.



The Rosicrucian Digest covers the world and is the official international Rosicrucian magazine of the world-wide Rosicrucian Order as stated on the title page of every issue. Nevertheless, the question has been asked by a soror in British Columbia, "Who reads it [the Digest]?" Testing the matter locally, she continues that no one in her Lodge has given any evidence that mention of her in a recent issue was noticed.

Her feeling is understandable; yet, what does it prove? Perhaps her friends are of a very profound or serious turn of mind and pass over the whimsicalities of *Temple Echoes* where her name appeared. Not too encouraging a thought to the writer of said department though. Surely there is some other answer!

At any rate, to prove that this column is read at least by its writer, here is something that was read again even a year later. Last December, it was noted that Frater Harold Hershenow of the International Lecture Board was in the midst of a series of lectures in

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Toronto, Ontario. Also that Frater John La Buschagne was departing for a lecture tour of Australia. The continued timeliness of that item is that twelve months later, both are still engaged in that activity. Frater Hershenow, after engagements in Chicago and Milwaukee, moved back to Toronto to begin a new series and Frater La Buschagne, after Australian and New Zealand engagements, established himself in London, England, for the same purpose.

There is a lingering doubt, nevertheless, for two items that should have brought response from readers have so far failed to do so. And one of them did not originate in Temple Echoes. In the September *Digest*, under the heading "Can You Explain This?" there was a newspaper account of a church bell that rang during an Easter Service when no one pulled its rope.

Although an explanation was asked for, no one volunteered. Why? Was the article not read? Was the answer too easy? Was no one interested? Can anyone explain why there was no explanation?

A staff member has pointed out that the *Rosicrucian Forum* for June, 1936, provides the answer, but is anyone reading this column now, and so learning what the explanation is? For experiment's sake, it will be said that psychic vibrations always stronger after midnight—and particularly so in a service so devoutly performed as the one mentioned—were the cause of the tolling bell of St. James Romanian Orthodox Church of Bridgeport, Connecticut.

* * *

The other neglected item concerned static electricity and its possible relation to car sickness. It must have been a matter too well known to too many, for practically every filling station or motor supply shop in the United States is now selling such a gadget. It drains off static electricity like magic and provides a sure antidote for that otherwise queasy feeling called *car sickness*.

* * *

One word more on the percentage of reader response: a letter has just arrived indicating that one more reader reads Temple Echoes. Soror E. S. B. of California tried the method outlined in October for finding the day of the week

in which you were born. She found it worked correctly on her own birthday, as well as that of her granddaughter, Robin Lynn.

You can do the same if you don't happen to have a perpetual calendar hanging on your wall. Just turn back to your October *Digest* and see how easily it works.

Our thanks to this Soror for her letter with its timely boost to our reader percentage—and to our ego!

* * *

And as our Grand Master wrote in a recent *Digest* communication, "Accentuate the Positive," this dissertation on who reads the *Digest* will close on a note of pleasantness: All those members (whether 10 percent or 90) who read the *Digest* and write usually mention the Imperator's *The Thought of the Month*. The series on his African trip especially brought gratifying comments from members in that area on the accuracy, fairness, and readability of his reporting.

▽ △ ▽

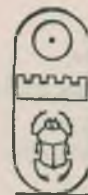
Anent the above, how many realize that our present everyday calendar makes the year just twenty-six seconds too long? That means in time a shocking discrepancy—a day is lost every 3,323 years!

Something is being done about this though. There is a World Calendar Association; and there is also a *Journal of Calendar Reform*. Furthermore, the matter is on the provisional agenda of the UN for consideration next summer. Meanwhile the discrepancy continues, and is serious even if only secondary. Pun is certainly intended.

▽ △ ▽

Now that time has been related to the calendar, it may be interesting to point out that Astronomers are the men who help most in keeping the world on time. Recently Sir Harold Spencer Jones, Astronomer Royal of the United Kingdom, came to New York to address the World Calendar Association on the subject of calendar revision.

According to Sir Harold, London's smog is becoming a bit too thick and so interfering more and more with the work of the Greenwich Observatory. In fact, since 1948 the observatory has



been moving sixty miles out of London to Castle Herstmonceux in Sussex—or in time one minute and twenty seconds away.

* * *

It might have been possible to check on Sir Harold's calculations a little more carefully last week if this department's chronometer hadn't been one minute and twenty seconds off, for the director of the National Observatory of Greece was a visitor to Rosicrucian Park. Professor Stavos Plakidis of Athens came to Rosicrucian Park to inspect its planetarium after he had made the trip to Mt. Hamilton to visit the observatory there. In addition to being director of the National Observatory of Greece, Professor Plakidis teaches astronomy at the University of Athens.

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The Northern California Check Investigators Association held a convention in San Jose in October and one hundred of those attending elected to visit Rosicrucian Park. They were given a special tour through the Rosicrucian Egyptian, Oriental Museum by the curator, Frater James C. French. Later, Frater Arthur C. Piepenbrink, dean of Rose-Croix University, held a demonstration for them in the Science Museum's planetarium.

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The Fall and Winter series of lectures, sponsored by Rose-Croix University, which opened on Friday, October 15, will be devoted to the subject "The History and Mystery of Initiation." The opening lecture was given by the dean, Frater Piepenbrink. Other staff members scheduled for later lectures are Supreme Secretary Poole, Grand Master Clayson, Fratres Watermeyer, Deputy, Disher, Perrotta, and Crawford.

* * *

Also in October, The Children's Hour began its Wednesday morning sessions for preschool children, in the Rose-Croix University building. This purely Rosicrucian educational experiment for the very young has had marked success for a number of years under the direction of Sorores Gladys Lewis, Alice Appell, and Dorothy Muttkowski.

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Fact... or Fancy



STREET OF BIRDS

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

ONE of the loveliest symbols in mystical literature is that of the Milky Way. With its slow, wheel-like motion it has been compared to the Light in its rise on the Path. An early name for the galaxy was Nagavithi (path of the snake). In Hindu literature it is known variously as the "heavenly Ganges," "the court of God," and the "door of Paradise." The Panjabi call it the "path of Noah's ark," and the North American Indians speak of it as the "ancient trail," leading to the "happy hunting ground," and also as the "backbone of the sky." To the Celts the Milky Way is the path on which Gwydion, son of Don, pursued his erring wife. Loveliest of all the images is the Slavic one, "street of the birds."

Ovid in his *Metamorphosis* states that "there is a way in the exalted plain of heaven, easy to be seen in a clear sky, and which, distinguishable by a remarkable whiteness, is known by the name of the Milky Way. Along this the road lies open to the palace of the great thunderer. On the right and left are the courts of the nobler deities, with crowded gates. The gods of inferior rank fit in different places as they can. Facing the palace itself are the houses of the more potent and illustrious inhabitants of heaven: this is the grand court of heaven."

Modern folk literature has lost the real Milky Way symbolism. Romantic stories see it as the "path of the dead"—for the soul's return.



Fourth Dimension

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, April 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



MOST students of metaphysics and the occult become interested sooner or later in the possibility of a fourth dimension, and after their interest is awakened they become enthusiastic seekers for more facts regarding this dimension. I have found, from my many interviews, that the interest in this matter develops in the student a very high regard for the wonderful nature of the fourth dimension. To him the very thought of this dimension gradually unfolds and reveals a great and mysterious world which he has not been able to understand.

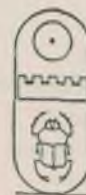
As the student continues his meditations and analysis of the subject, he develops, strangely enough, an even greater admiration for the nature and manifestation of this fourth dimension and seems to unite it to the other three as representing the four great fundamental methods of analyzing the existence of things in this world.

It is seldom, however, that such students realize that in comprehending the four dimensions they are really comprehending two great symbols of Cosmic law—namely, the triangle and the square. The triangle represents the three dimensions with which we are so

familiar—length, breadth, and thickness. This trinity of dimensions, taught in our objective consciousness from our childhood onward through life, becomes the measuring rod of objective realization. It is not until the individual becomes interested in mystical or occult subjects that he comes to realize that there is a fourth dimension. After this he changes his triangle of measurements into a square, for he then has four dimensions to consider instead of three.

Unfortunately, the student in thus changing the triangle to the square makes the four dimensions a new standard or gauge by which to measure or judge the manifestations throughout the universe. In doing this he limits his ability to analyze the things around him and deceives himself by closing his eyes and his consciousness to a large portion of that which exists.

In childhood and youth we are taught what becomes a law to us in adulthood—namely, that that which we cannot see or feel or taste or measure by the three dimensions does not exist. This belief constitutes the material, objective formation of our human experiences. According to this standard the soul does not exist and there is no such thing as consciousness; there is no divine energy, no universal spirit, and, in fact,



there appears to be no God of the universe. All of these things, including the greatest of them, cannot be measured by the three dimensions. This is what has created in the world the very wide and universal materialistic consciousness in human beings. It is responsible for the doubt and disbelief that exists in regard to religious matters, mystical matters, and all metaphysical principles as well as all occult laws.

By adding a fourth dimension to our conception of life, we do not change the materialistic viewpoint very greatly, if at all. I have talked with many hundreds of materialistically minded persons who admit the realization and possible existence of a fourth dimension but still hold fast to the idea that unless everything or anything can be measured by the four dimensions it does not exist and has no place in our consciousness as an actuality.

Such persons are really fundamental materialists gauging and measuring everything by the three materialistic dimensions of length, breadth, and thickness, and adding quality to these things through a consideration of the fourth dimension.

The great lesson to be learned by mystics and occult students, however, is that the triangle of three dimensions is a separate and independent concept and that the fourth point, constituting the square, is the consideration of the fourth dimension and is looked upon as merely one more dimension added to

the other three to make the analysis of things more complete. Such persons are incapable of properly judging the more subtle and mysterious things of life.

Three are One

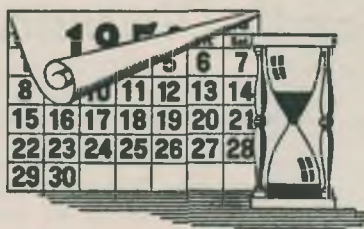
The proper procedure is to remember that just as we can add one more dimension to the fundamental three and thereby make four dimensions, so we can take away the three from the four and leave only the one dimension. In other words, instead of always thinking of four dimensions we should think of the three as constituting one group and the fourth dimension as constituting a separate manifestation of natural law.

The first group of three dimensions belongs to the materialistic world and is a part of our materialistic consciousness. The fourth dimension should be looked upon as a separate and uniquely distinct law of nature in nowise related to the other three dimensions. Just as we can add this fourth one to the other three or leave it out of consideration, if we choose, so we may leave the other three out of consideration and judge everything only by the one single

dimension called the fourth.

If I were to attempt to choose a more appropriate name for the fourth dimension, I would call it the Cosmic dimension, and I would call the other three dimensions the world dimensions. In viewing everything generally, it might be reasonable to examine them from

This Month and Its Meaning



DECEMBER is the last of the numbered months of the old Roman calendar. Its Latin name *Decembris* meant "tenth" and referred to its position in the calendar. Long before the modern calendar came into use, December stood at the end of the year—first at the end of the ten-month *lunar year*, now at the end of the twelve-month calendar year. Astronomically, it fits its position as the year's end in a most logical manner, for toward the end of December there occurs the winter solstice when the sun ends its long journey South.

Long before the Christian period, religious and agricultural festivals marked this time of year. December 25 had been recorded previously as the birth of *Avatars* or *Saviours*. Dr. H. Spencer Lewis mentions in his book, *The Mystical Life of Jesus*, that there was also a universal condition of a *spiritual* or *Cosmic law* manifesting at this time which was always celebrated by the Ancients.

In Rome, the ancient festival in honor of Saturn was celebrated, beginning December 17. This festival was originally agricultural and marked the end of late sowing. As far back as 217 B.C. the day was given to the exchange of calls and presents.

both points of view, the materialistic and the Cosmic. This is what the average student of metaphysics and occultism does do. It seems reasonable and logical but it is, in truth, a serious error and one that closes the door of our consciousness against the real consideration of things as they are.

To make plain just what I mean, let us say that the three dimensions of length, breadth, and thickness are the dimensions which give us our human body. And let us say that the fourth dimension is that which puts a soul into our bodies and makes our bodies live and have vitality. The materialist believes only in the three dimensions and says that man is only a physical body. The unthinking student of metaphysics and occultism says to the materialist that he is wrong and that the fourth dimension or the soul must be added to the body to have a perfect concept of man. Such a student believes that it is only through the unity of the soul and the body that we have any evidence of the existence of things that are living.

The Invisible Whole

But just as we can have a body of three dimensions without any soul so we can have soul as a fourth dimension without any body.

Mystical students generally concede that the body and soul are two separate entities and that they can be separated as well as united, but when it comes to a study of dimensions these same students seem to think that the fourth dimension must always be added to the other three and that the only way to study and analyze the existence of things in this world is to view them through the measuring guide of the four dimensions united.

I want to tell these students and seekers that the true mystical concept of things is to ignore the first three dimensions and to view everything from the standpoint of the fourth dimension only. What do the first three dimensions give us that is of any importance? Length, breadth, and thickness are materialistic terms. They measure time and space and nothing else. They have to do only with matter and its objective realization. Time and space are purely imaginary things, having no place in Cosmic realization and being absolutely beyond

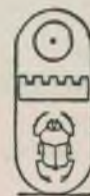
dimension from the Cosmic point of view.

The moment we enter into the Cosmic consideration of things, time and space are eliminated. If you eliminate time and space you eliminate breadth, thickness, and length. The length of a thing is the space it occupies. So with breadth and thickness—they are the time that they occupy in space or the time they occupy in our consideration of them. If we had no concept of time or space, we could never have any concept of the first three dimensions. But with the fourth dimension it is entirely different. The fourth dimension has to do with the nature of things and their actual Cosmic existence, independent of their materialistic qualities, such as length, breadth, and thickness.

In the Cosmic world everything exists because of the fourth dimension. On the earth plane the fourth dimension is responsible for the nature of things; while the three dimensions are responsible only for our objective visibility of the things.

If we proceed further to examine the possibility of the laws of the fourth dimension, we see at once that things may exist in the universe without length, breadth, and thickness. Such things would have all of the nature that the fourth dimension would give to them but would be invisible to our eyes and immeasurable by any materialistic gauge. Therefore, we see that the fourth dimension helps us to realize and appreciate a great invisible and intangible world. If man were to suddenly cast off the first three dimensions and live only in the fourth dimension, he would be invisible to the objective eye and he would be intangible to the objective senses. Not only could we not see him but we could not feel him, sense him, or touch him. Such a person would not be in any strange mental state but would simply be of an unusual spiritual state.

As you are reading this discussion, there may be standing at your very side or just back of you a fourth dimensional human being. Such a human being would have all of the nature that the fourth dimension gives to a physical body, but this person would not have the manifestation of the other three dimensions, length, breadth, and



thickness. Therefore, you would not see this person; you would not feel him or know that he is there except in a psychic sense. Realizing this we see at once that all space around us and even the very limited space of our rooms in which we live, as well as our offices and our automobiles, may be filled with fourth dimensional manifestations of nature, and yet we know nothing of them, hear nothing of them, and see nothing of them. It is not until the essence and spirit of the fourth dimension takes to itself the other three dimensions that things become objectively visible. For the objective mind of man to see and measure and understand things, it must have the other three objective dimensions added to the fourth. But man should be able to develop his psychic senses and psychic qualities to such an extent that he will be able to

sense the fourth dimension regardless of the absence of the other three dimensions.

This is precisely what happens when the occult student and the mystic speaks of the many invisible and intangible things as things which he contacts from time to time and which he senses. He is attuned with the fourth dimension and is wholly independent of the other three dimensions. If you will proceed from this very day to ignore the necessity of considering the three dimensions and realize that only the fourth dimension is the real manifestation of the real nature of things, you will find that the world may be filled with creatures, with living things, with plants and trees, flowers and other things, that are unknown to those who stick rigidly to the consideration of the dimensions as stated previously.



CHINESE JEWS

In answer to many questions regarding ancient religions and how they were dispersed throughout the world, I would like to call attention to an article that appeared in the January, 1936, issue of the magazine *Asia*, which can be found in most libraries. This article deals with the discovery of ancient synagogues and centers of Jewish religion among native Chinese people in parts of China.

It appears that certain Chinese persons became of Jewish faith in the days when there was caravan commerce between China and Palestine. These Chinese brought the Jewish religion into China along with Jewish relics, Jewish manuscripts, and other things of an orthodox Jewish nature.

The article is well written and beautifully illustrated with many Chinese-Jewish antiques. It presents an excellent example of how religions of the Orient or Near East spread to various parts of the world in ancient times. It explains in what manner the religions of the Orient may have come to the primitive people of America, even to the early Indian tribes, among whom many forms of Jewish ceremony have been traced. It explains how the ancient ceremonial rites of the Lemurians may have spread to America and how those of the Atlanteans reached various parts of the world.

(From *Rosicrucian Forum*, February 1936)



TO THE GLORY OF ALLAH

One of the splendid mosques of Cairo, Egypt. The mosques in their architecture incorporate many of the elements of the structures of ancient civilizations. The tall, graceful minarets, from which the muezzins or priests call the faithful to prayer, are a heritage from the tower of the world's first lighthouse erected on the island of Pharos off the coast of Alexandria, Egypt. The beauty of this mosque and its reverential atmosphere both impress and inspire all visitors.

(Photo by AMORC)

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child—before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to seriously consider the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a **FREE** explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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SAN JOSE, CALIFORNIA

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

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The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

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Adelaide Chapter, Builders and Contractors Association, 17 Weymouth St. B. H. Stribling, Master, 3 Allenby Ave., Millwood Estate.

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(Directory Continued on Next Page)

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Alexandria Pronaos, Alexander Pisani, Master, 193 Fouad 1st St., Hadra.

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Cheops Chapter, Lewis Labib, Master, 21 Sharia Fahmy, Bab El Louk Sq.

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HAITI

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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